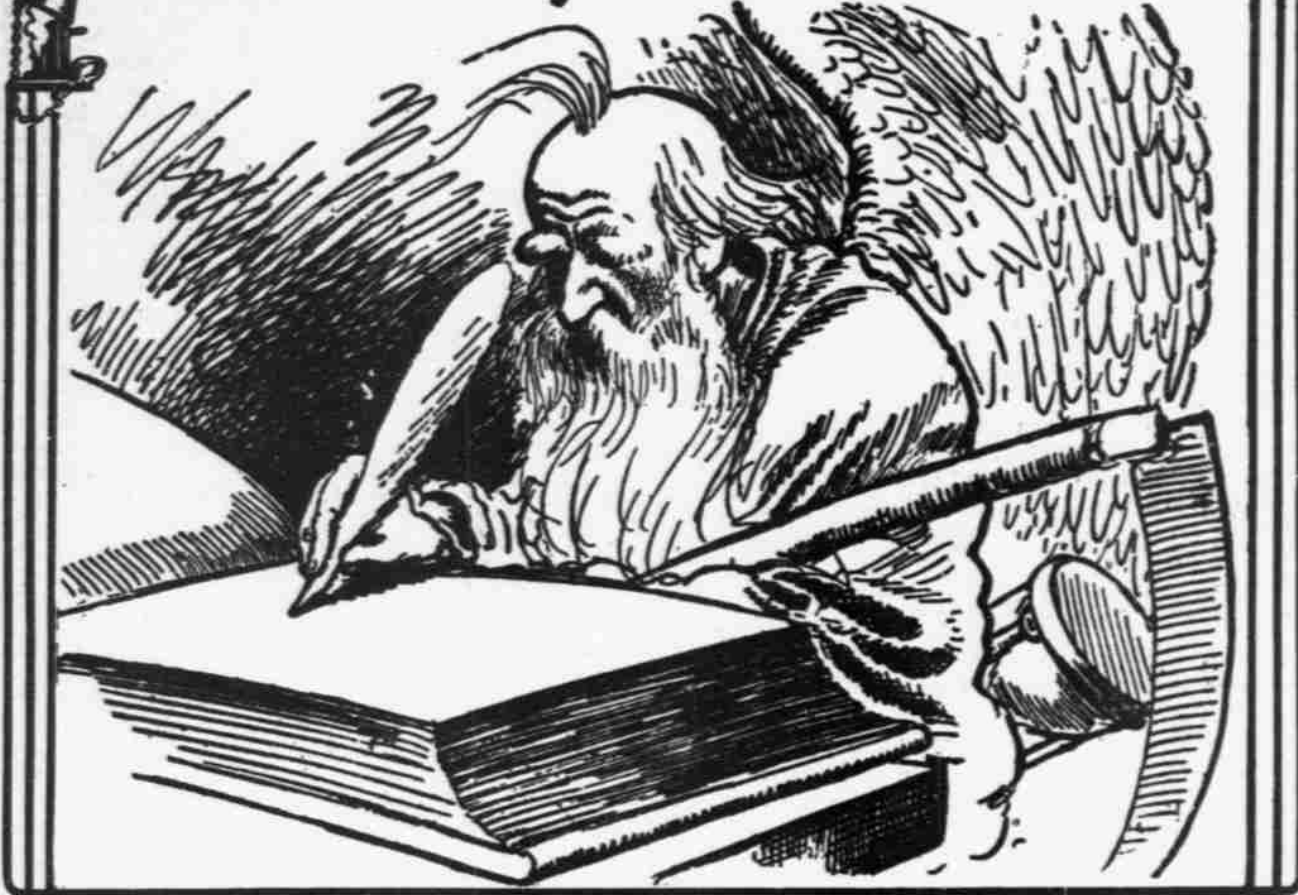


A MERRY CHRISTMAS AND HAPPY NEW YEAR

"Good-Bye, Old Year!"



GOOD-BYE, Old Year!—the fickle World
Pursues another Flame,
And Time—the ruthless, changing Time—
Will now erase your name.

And yet your younger rival with
His aspect bright and new
Is but an unread version of
The hopes we had in you.

The apple-blossoms of his Spring,
The little seeds that lie
Deep buried in the Heart of Earth,
Will live again—and die.

He, too, will give the warmth of Sun,
And days of slanting rain,
As he deals out our yearly share
Of happiness and pain.

The big round moon and silver stars
That lighted up your skies
Will shine upon as many loves
In just as many eyes.

And he will bring the fragrant June
When crimson roses nod,
And hurry through the Summertime
To flaunt the goldenrod.

The painted pathway of his Fall
Will be with clouds o'ercast,
Because his Winter footsteps reach
The Portal you have passed.

Good-bye, Old Year!—we loved you well;
We found your treasures dear,
But you have died as monarchs die—
And so—Long live the Year!

—Nan Terrell Reed, in N. Y. Times

NEW YEAR'S EVE

Customs and Their Origin; Happenings of Long Ago.

All Peoples Have Ways of Amusing Themselves on Special Occasions and at Fixed Seasons.

AN OLD philosopher, who was none the less a philosopher for his constant and close observation of men, remarked that we can best judge men's temperaments and ideals by watching them at their work and at their play. A keen observer would have very little difficulty in judging Americans by their work. One such has aptly called this country "The Land of the Strenuous Life." Even our sports partake so much of this strenuousness that the medical profession is beginning to warn us of overindulgence in the more violent forms of athletics.

But all peoples have ways of amusing themselves on special occasions and at fixed seasons after a manner so well established that it has come to be regarded a kind of ritual, says the New York Herald. This has come down to us from the ages when our forefathers first pushed their way out of the dry tablelands of civilization. Even the mighty power of the churches has not been able to brush aside some practices that have their roots deep in paganism.

Old Customs That Continue.

Probably after Halloween and Christmas there is no festival of the year so glibly about with long-established customs as New Year's day. Among the best known of these are the auguries drawn from what was called the "Candlemas bull." In Scotland and other northern countries the term Candlemas, given to this season of the year, is supposed to have had its origin in religious ceremonies performed by candle light. The candles used were very large and highly ornamented, and were brought in at the midnight hour to the assembled guests, who, since the falling of dusk, had been drinking freely of the wassail bowl. Then, in procession, they marched out into the night, and to their imaginations the passing clouds assumed the shape of a bull. From the rise and fall and general motions of these clouds the more foreboding good or bad weather. Sometimes, too, auguries for the future were gathered from the state of the atmosphere on New Year's Eve, and also from the force and character of the wind.

In the imagination of most primitive peoples, especially those of the North, who were forced to battle against the elements of nature for life and sustenance, the eyes of great

feasts were considered occasions when the spirits of good and evil were in deadly conflict. The moment of midnight on New Year's Eve was always considered a time of special activity for the spirits of evil. In order to overcome them holier and more powerful influences had to be invoked. The evil spirits, or gents, as can be gathered from the Icelandic and Anglo-Saxon folklore, and even from words in their dialect, could be overcome by an appeal to the good gent, the hogben, or hillmen.

Probably imported from Italy was the superstition that on New Year's Eve the "evil eye" was all the more malignant. Then, too, there was a widespread practice of the "setting of mete or drynke by nights on the benches to fede Allholde or Goblyn." In some of the dialogues of the famous medieval morality play, "Dives and Pauper," we find mention of this and many other New Year's customs intended to counteract the activities of the forces of evil.

Christmas Cheer Continued.

Perhaps what contributed most to this general fear of sinister influences was the deep drinking among the people, which continued almost unintermittently from Christmas until New Year's day. Up to the Ninth century, except in the Syrian and Coptic churches, New Year's was not celebrated as a special feast day, but was looked upon as merely the octave of Christmas. Therefore the Christmas cheer was continued throughout the entire octave without abatement. It flickered only for the last time on New Year's day, as is clear from the one hundred and ninety-eighth sermon of Augustine, bishop of Hippo.

In England on New Year's Eve the young women went about carrying the "wassail bowl" and singing from door to door certain verses—a custom which had much in common with the hogmanay practice in Scotland. Het plint, the strange brew which in that country was carried about in the streets at midnight, was composed of ale, spirits, sugar, nutmeg or cinnamon. It was a powerful potion, the effects of which were almost immediately evident. Ritson in a collection of ancient songs gives us a few stanzas to the quaffing of this "prince of liquors, old or new." One such is:

A jolly wassail bowl,
A wassail of good ale,
Well fare the brewer's soul
That setteth this to sale;
Out jolly wassail!

Notwithstanding the opposition which it has met since the year 1811, when many abuses were discovered in the practice, the custom of hurrying first across the threshold of his sweetheart has been practiced by many a young lad in Anglo-Saxon countries. The young lady listened attentively from the time the midnight bells ceased to ring to catch the first footfall on the floor.

The welfare of the family, particularly the fairer portion of it, was supposed to depend upon the character of the first comer after the midnight hour had sounded. Great care was taken to exclude all improper persons, especially as the midnight intruder enjoyed the privilege of imprinting a "hearty kiss" on the lips of the expectant lassie.

Bestowing Gifts.

The custom of bestowing gifts has become so inextricably linked with the New Year's celebrations in Paris that New Year's day is still called the Jour d'Estrennes. This custom seems to have had its rise in the conduct of the nobles of the late Middle Ages, who were in the habit of bestowing gifts upon their sovereign. Naturally the ruler, not wishing to remain under obligations to them, returned the gift in a princely fashion. In England, however, especially in the time of Queen Elizabeth, this custom became so burdensome that it occasioned general protest among the nobles. "Good Queen Bess" was not slow to indicate just what kind of gifts she expected, or rather exacted. She let it be known also what consequences would follow the withholding of the jewels and the silks which she looked for at the hands of her subjects. She was so rigidly in her own gifts that we can understand how the custom fell into disuse and in the time of George IV was abandoned.

The giving of gifts was also very common among the people. On Christmas, and often on St. Stephen's day, employers, parents and masters presented Christmas boxes to their dependents. It was a form of Christmas charity. On New Year's day, however, gifts were exchanged between friends and acquaintances as a sign of good will. This custom, perhaps, had its origin in the box which was taken aboard every vessel that sailed out of port during the octave of Christmas and which was not to be opened until the return of the vessel. Contributions were to be dropped into this box, large or small, according as the day had been propitious or otherwise. The person to whom the contents of the box were given was supposed to have a mass said for the mariners who had made the gift. Hence the name of "Christmas boxes," which were given up to and including New Year's day. Each one of these days became known as "boxing day."

JANUARY FIRST DRAWS NEAR.

The light and airy manner
He had some weeks ago
Has passed from him completely.
His heart is filled with woe,
For that day is approaching
He great dreads to see,
When Friend Wife will remind him
Of promises that he
Has made—those resolutions
That will be hard to keep,
Requiring such an effort,
'Twould make an angel weep.

PROGRESSIVE PROSPERITY

By

CHRISTOPHER G. HAZARD

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AS WE look into the immediate future and greet a New Year there is one figure that we want to see upon the field of history, the figure of prosperity. It may be that we think that we do see it while we are really gazing upon a mirage. Hope always tells a flattering tale and is ready to be the father of thoughts. Imagination is akin to faith, but requires no real basis. If our optimistic outlook is warranted it is so because we can believe in a prosperity that is to be real because it will be the product and the possession of us all.

Civilization is the sum of co-operative intelligence. All the capital in the world could not mine coal without miners, and all the miners in the world could not do it without capital. Idle wealth has proved no more than accumulated uselessness in eastern countries; men have starved to death in the midst of vast but unappreciated natural resources. While the employment of money and the wise direction of labor have given to the West its immense advantages of social and economic riches and well being.

Russia is perishing under the incubus of a stagnant communism that takes away the incentives of progress, banishes leadership, lives upon past accumulations while they last, and starves afterwards. The interchange of abilities is cut off, the social circulation of necessary differences in people is arrested, the rewards of a genius for affairs are withheld, production is ended and prosperity lashed. It is like a vast body wherein there is no circulation of social life blood.

America has thriven and must thrive upon the largest encouragement of individualism that a true collectivism admits of. When the crew cannot navigate the ship there is no advantage in killing the captain. It isn't necessary to have tyranny in order to have a captain, but society and business must have leaders and governors, and there cannot be two captains on any ship.

After all, men hardly expect to pass for more than they are worth. The real kick in our democracy is against false differences. Ours is the land of a fair chance. It is the home of opportunity. No crust keeps merit down. In an interchange of values every one here has had and must have a chance to make the most of himself.

In doing this he will need and use his fellows. No one ever succeeded yet in being great or prosperous as a hermit. We climb up upon each other. It takes us all to make and to keep civilization. A man owes himself and his fortune to society in a very large degree. Are we not all members of a great and wealthy body politic, wherein no one can live to himself or die without loss to the rest?

Let a dozen men, each man owing his neighbor five dollars, sit in a circle. Let one of these take a five-dollar bill from his pocket and pay his debt to the man next to him. Let this man pay his neighbor and the next man pay his until the bill shall have gone round the circle and returned to the man who started it on its round. This man may return the bill to his pocket with the happy consciousness that he has paid his debt and also received what was due him, and that every other man in the group has the same satisfaction. But if the first man had not started the bill going there would have been no such results. He would then have illustrated Russia, instead of America.

The secret of civilization is the circulation of ability. It is the secret of prosperity. Let every man circulate his worth to society, so shall there be a true communism, also a true capitalism. There is a conundrum which asks why one should prefer a dollar bill to a gold dollar. The answer is, "Because, when you put it into your pocket you double it, and when you take it out you find it in creases." Prosperity progresses as we pass on what we are and have.

A TIMELY RESOLUTION

"Ralph," said his father, "what good resolutions are you going to make for the new year?"

"I'm not going to fight with Frank Ross any more," replied Ralph.

"I'm glad to hear that, my boy," said his father; "but why did you make that resolution?"

"Cause," was the answer, "I always get licked."

COMES AND GOES

The record shows that the old year goes out and the new year comes in regardless of who is looking, so you might as well get your usual sleep.

Let's Start With a Clean Slate



A New Year's Song

ON NEW YEAR'S EVE in England,
All in the olden day,
The children went a-carrying,
All in the olden way.
And ever as they journey'd on,
This chorus would you hear:
"God send you happy, God send you happy,
Pray God send you a happy New Year!"

Across the fields and meadows
And through the frosty light,
While starry eyes and starry skies
Illumed the wintry night,
The children caroled blithely on,
In chorus sweet and clear:
"God send you happy, God send you happy,
Pray God send you a happy New Year!"

Our days are sadly modern,
Our ways are modern, too;
But hearts still beat as high with love
As once they used to do—
So take the old-time message,
Good friends, both far and near;
"God send you happy, God send you happy,
Pray God send you a happy New Year!"

—Nora Archibald Smith.

A Rule of Life

THOUGH every day is a new beginning, and so far as our personal experience is concerned a "new year" may start any time, there is something about the ending of December and the first week or so of January that makes even the careless thoughtful. The passing year has brought both joy and sorrow—what may not the next have in store? Where shall we be when the New Year bells fall on our ears again? Who will be with us? Shall we be ill or well? Disquieting questions that disturb our ease and make us inclined to fear.

We have blundered sorely, it may be, in the old year; some of its pages are blurred with regret, or the sombre stains of remorse. And no matter what happiness may have been ours, there is always something we did or left undone which saddens us as we remember. Shall we make the same mistakes once more, leave the same blotched record? Our hearts grow chill, and we turn away, disheartened on the New Year's threshold.

This is quite the wrong spirit in which to face the battle that lies before us. It is right that we should look back to see where we failed, and how. But this once recognized, with our plea for forgiveness—a plea that will never be refused if we are truly sorry—we must lift up our hearts again and set out to slay our enemies. They are within us, not without. Inside our citadel dwells that evil temper, that pride, that indolence, that greed or envy which tempts us to desert our colors—to think that the fight is hopeless. Each of us has his own special temptation, and, once we realize the form ours takes, the way lies straight before us.

It's the fashion to smile at New Year resolutions, so often made only to be broken; but they are a definite help if we make them firmly intending to keep them! They will only weaken us if we throw them to a troublesome conscience merely as a sop—something to keep quiet for the time, until it goes to sleep again. Providing that they be sufficiently elastic to change their form when there is reasonable cause, rules fence in duties that might

GOOD REASON FOR QUITTING

Bob Fitzsimmons May Have Been Wrong in Judgment Concerning "Gameness" of His Son.

The best story observed in print for some time is told by Joe Vila in the Sun about young Robert Fitzsimmons. Young Fitz is considerably bigger and stronger than his father ever was, he is quick with his hands and with his head, he knows the science of the game. But it seems he can't stand up and take it. Mr. Vila continues:

Ten years ago Old Fitz introduced Young Fitz to a party of friends at the former champion's New Jersey home. The father put on the gloves with his son and the latter surprised the visitors with a dazzling exhibition of science.

"He's very clever, ain't he?" remarked Old Fitz during a short rest. "Well, now I'll show you something!" Resuming the tilt, Old Fitz suddenly took a right to Young Fitz's chin with terrific force. Young Fitz, staggering, pulled off his gloves and threw them on the floor, as he walked hurriedly out of the barn.

"He can box well," said the ancient Cornishman, "but he can't take a punch. He ain't game!"

"I stopped because I didn't want to lose my temper," explained the kid at the dinner table. "I didn't care to slug the old gent!"—New York Times.

LIGHT ON ANCIENT HISTORY

Discoveries Made in Old Tombs in Syria Reveal Important Fact Not Hitherto Known.

Two tombs about 4,000 years old have been discovered at Byblos, Syria, by the excavations being carried on under the direction of General Gouraud, the French high commissioner, according to the Paris correspondent of The London Times.

The age is established by the discovery in one of them of a harpy; a curved sword with a gold handle; a seat of gold on which is engraved the Egyptian sparrowhawk; a gold scarabaeus ring beautifully carved, and a balm box of obsidian, mounted in gold and bearing the name of Pharaoh Amenemhat of the twelfth dynasty. This is stated to be the oldest inscription discovered in Syria, and proves that commercial relations between Syria, Greece and Egypt were already active 2,000 years before our era. The first recorded conquest of Syria by Egypt was made by Thutmose I (Tethmosea) of the eighteenth dynasty during the Sixteenth century, B. C.

A 22,500-Ruble Stamp.

The soviet postal service of Russia has just issued for the benefit of the famished people of the Volga, a postage stamp that, as they say, beats all records.

It is a postage stamp of 22,500 rubles. Stamp collectors will gladly stick it in their albums, the more so since the purchase of this vignette will not ruin them.

In issuing this novelty the soviet posts hastened to establish the "parity" of the modern ruble and the former kopecks that were used in the times of the hated czars.

One kopeck equals 10,000 rubles. This new stamp of 22,500 rubles is therefore worth 2 1/4 kopecks (old style); that is, a few cents.

It is to be added that this stamp is colored flesh tint and mauve and represents a fist clashing a hammer, with banner bearing humanitarian inscriptions.

Popularity of Rubber Heels.

Sixty per cent of the shoes manufactured in the United States today are said to be equipped with rubber heels. Shoes for men are more often equipped with rubber heels than shoes for women. It is estimated that 75 per cent of the rubber heels manufactured are for men. The United States census of manufactures of 1920, covering production during 1919, showed that 275,357,206 pairs of leather boots and shoes were manufactured by 1,449 establishments. This was exclusive of slippers and fiber and other footwear not of leather. During the same period the production of rubber heels reached 138,468,709 pairs, and 9,777,085 pairs of rubbers and composition fiber soles were manufactured.

Ask Law to Protect American Names.

At the nineteenth annual meeting and reunion of the Reade Society for Genealogical Research, held in this city, resolutions were passed asking that a national act be passed by congress making it unlawful for any person to assume the family surname of any one of colonial, revolutionary or historical fame. It was also voted that for the protection of such names and to avoid confusion, mistakes or fraud, the organization seek to prevent foreigners from taking any colonial or American names which have been made prominent.—Boston Globe.

New Control for Autos.

Dispensing with the present emergency brake and gear-shift levers in any motor car, the clutch, brakes and gear shifts are controlled by means of pneumatic pressure of from 40 to 65 pounds, obtained from the motor, in a device of recent invention. The apparatus, according to Popular Mechanics Magazine, is mounted on the transmission case in place of its cover, and is operated by means of a small pivoted lever. With the new control it is impossible to strip gears, or to engage the clutch when the brakes are set.